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ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Ἡ ΠΡΟΣ ΓΑΛΑΤΑΣ ΕΠΙΣΤΟΛΗ.

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Κεφ. ά. 1.

1 ΠΑΥ̃ΛΟΣ ἀπόστολος, οὐκ ἀπ' ἀνθρώπων, οὐδὲ δι' ἀνθρώπου, ἀλλὰ διὰ Ἰησοῦ Χριστοῦ, καὶ Θεοῦ πατρὸς τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν,

2 Καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοί, ταῖς ἐκκλησίαις τῆς Γαλατίας·

3 Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς, καὶ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,

4 Τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, ὅπως ἐξέληται ἡμᾶς ἐκ τοῦ ἐνεστῶτος αἰῶνος πονηροῦ, κατὰ τὸ θέλημα τοῦ Θεοῦ καὶ πατρὸς ἡμῶν·

5 Ὧι ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

6 Θαυμάζω ὅτι οὕτω ταχέως μετατίθεσθε ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν χάριτι Χριστοῦ, εἰς ἕτερον εὐαγγέλιον·

7 Ὃ οὐκ ἔστιν ἄλλο· εἰ μή τινές εἰσιν οἱ ταράσσοντες ὑμᾶς, καὶ θέλοντες μεταστρέψαι τὸ εὐαγγέλιον τοῦ Χριστοῦ.

8 Ἀλλὰ καὶ ἐὰν ἡμεῖς, ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζηται ὑμῖν παρ' ὃ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω.

9 Ὡς προειρήκαμεν, καὶ ἄρτι πάλιν λέγω, εἴ τις ὑμᾶς εὐαγγελίζεται παρ' ὃ παρελάβετε, ἀνάθεμα ἔστω.

10 Ἄρτι γὰρ ἀνθρώπους πείθω ἢ τὸν Θεόν; ἢ ζητῶ ἀνθρώποις ἀρέσκειν; εἰ γὰρ ἔτι ἀνθρώποις ἤρεσκον, Χριστοῦ δοῦλος οὐκ ἂν ἤμην.

11 Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν ὑπ' ἐμοῦ, ὅτι οὐκ ἔστι κατ' ἄνθρωπον·

12 Οὐδὲ γὰρ ἐγὼ παρ' ἀνθρώπου παρέλαβον αὐτό, οὔτε ἐδιδάχθην· ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ.

13 Ἠκούσατε γὰρ τὴν ἐμὴν ἀναστροφήν ποτε ἐν τῷ Ἰουδαϊσμῷ, ὅτι καθ' ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν τοῦ Θεοῦ, καὶ ἐπόρθουν αὐτήν·

14 Καὶ προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς συνηλικιώτας ἐν τῷ γένει μου, περισσοτέρως ζηλωτὴς ὑπάρχων τῶν πατρικῶν μου παραδόσεων·

15 Ὅτε δὲ εὐδόκησεν ὁ Θεὸς ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου, καὶ καλέσας διὰ τῆς χάριτος αὐτῆς,

16 Ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί, ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν, εὐθέως οὐ προσανεθέμην σαρκὶ καὶ αἵματι·

17 Οὐδὲ ἀνῆλθον εἰς Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους· ἀλλ' ἀπῆλθον εἰς Ἀραβίαν, καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν.

18 Ἔπειτα μετ' ἔτη τρία ἀνῆλθον εἰς Ἱεροσόλυμα ἱστορῆσαι Πέτρον· καὶ ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκαπέντε.

19 Ἕτερον δὲ τῶν ἀποστόλων οὐκ εἶδον, εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ Κυρίου.

20 Ἃ δὲ γράφω ὑμῖν, ἰδοὺ ἐνώπιον τοῦ Θεοῦ, ὅτι οὐ ψεύδομαι.

21 Ἔπειτα ἦλθον εἰς τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας.

22 Ἤμην δὲ ἀγνοούμενος τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας ταῖς ἐν Χριστῷ·

23 Μόνον δὲ ἀκούοντες ἦσαν, ὅτι ὁ διώκων ἡμᾶς ποτε, νῦν εὐαγγελίζεται τὴν πίστιν ἣν ποτε ἐπόρθει.

24 Καὶ ἐδόξαζον ἐν ἐμοὶ τὸν Θεόν.

Κεφ. Β'. 2.

1 Ἔπειτα διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνέβην εἰς Ἱεροσόλυμα μετὰ Βαρνάβα, συμπαραλαβὼν καὶ Τίτον.

2 Ἀνέβην δὲ κατ' ἀποκάλυψιν, καὶ ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς ἔθνεσι· κατ' ἰδίαν δὲ τοῖς δοκοῦσι, μή πως εἰς κενὸν τρέχω, ἢ ἔδραμον.

3 Ἀλλ' οὐδὲ Τίτος ὁ σὺν ἐμοί, Ἕλλην ὤν, ἠναγκάσθη περιτμηθῆναι·

4 Διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους, οἵτινες παρεισῆλθον κατασκοπῆσαι τὴν ἐλευθερίαν ἡμῶν ἣν ἔχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα ἡμᾶς καταδουλώσωνται·

5 Οἷς οὐδὲ πρὸς ὥραν εἴξαμεν τῇ ὑποταγῇ, ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου διαμείνῃ πρὸς ὑμᾶς.

6 Ἀπὸ δὲ τῶν δοκούντων εἶναί τι, ὁποῖοί ποτε ἦσαν, οὐδέν μοι διαφέρει· πρόσωπον Θεὸς ἀνθρώπου οὐ λαμβάνει· ἐμοὶ γὰρ οἱ δοκοῦντες, οὐδὲν προσανέθεντο,

7 Ἀλλὰ τοὐναντίον, ἰδόντες ὅτι πεπίστευμαι τὸ εὐαγγέλιον τῆς ἀκροβυστίας, καθὼς Πέτρος τῆς περιτομῆς·

8 Ὁ γὰρ ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς, ἐνήργησε καὶ ἐμοὶ εἰς τὰ ἔθνη·

9 Καὶ γνόντες τὴν χάριν τὴν δοθεῖσάν μοι, Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης, οἱ δοκοῦντες στῦλοι εἶναι, δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρ-

νάθα κοινωνίας· ἵνα ἡμεῖς εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομήν·

10 Μόνον τῶν πτωχῶν ἵνα μνημονεύωμεν· ὃ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι.

11 Ὅτι δὲ ἦλθε Πέτρος εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀντέστην, ὅτι κατεγνωσμένος ἦν.

12 Πρὸ τοῦ γὰρ ἐλθεῖν τινας ἀπὸ Ἰακώβου, μετὰ τῶν ἐθνῶν συνήσθιεν· ὅτε δὲ ἦλθον, ὑπέστελλε καὶ ἀφώριζεν ἑαυτὸν, φοβούμενος τοὺς ἐκ περιτομῆς.

13 Καὶ συνυπεκρίθησαν αὐτῷ καὶ οἱ λοιποὶ Ἰουδαῖοι· ὥστε καὶ Βαρνάβας συναπήχθη αὐτῶν τῇ ὑποκρίσει.

14 Ἀλλ' ὅτε εἶδον ὅτι οὐκ ὀρθοποδοῦσι πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου, εἶπον τῷ Πέτρῳ ἔμπροσθεν πάντων· Εἰ σὺ, Ἰουδαῖος ὑπάρχων, ἐθνικῶς ζῇς, καὶ οὐκ Ἰουδαϊκῶς, τί τὰ ἔθνη ἀναγκάζεις Ἰουδαΐζειν;

15 Ἡμεῖς φύσει Ἰουδαῖοι, καὶ οὐκ ἐξ ἐθνῶν ἁμαρτωλοί,

16 Εἰδότες ὅτι οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου, ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ· καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ, καὶ οὐκ ἐξ ἔργων νόμου· διότι οὐ δικαιωθήσεται ἐξ ἔργων νόμου πᾶσα σάρξ.

17 Εἰ δὲ ζητοῦντες δικαιωθῆναι ἐν Χριστῷ, εὑρέθημεν καὶ αὐτοὶ ἁμαρτωλοὶ, ἆρα Χριστὸς ἁμαρτίας διάκονος; Μὴ γένοιτο.

18 Εἰ γὰρ ἃ κατέλυσα, ταῦτα πάλιν οἰκοδομῶ, παραβάτην ἐμαυτὸν συνίστημι.

19 Ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον, ἵνα Θεῷ ζήσω,

20 Χριστῷ συνεσταύρωμαι· ζῶ δὲ, οὐκ ἔτι ἐγὼ, ζῇ δ' ἐν ἐμοὶ Χριστός· ὃ δὲ νῦν ζῶ ἐν σαρκὶ, ἐν πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ Θεοῦ, τοῦ ἀγαπήσαντός με, καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ.

21 Οὐκ ἀθετῶ τὴν χάριν τοῦ Θεοῦ· εἰ γὰρ διὰ νόμου δικαιοσύνη, ἄρα Χριστὸς δωρεὰν ἀπέθανεν.

Κεφ. γ'. 3.

1 Ὦ ἀνόητοι Γαλάται, τίς ὑμᾶς ἐβάσκανε τῇ ἀληθείᾳ μὴ πείθεσθαι, οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη, ἐν ὑμῖν ἐσταυρωμένος;

2 Τοῦτο μόνον θέλω μαθεῖν ἀφ' ὑμῶν, ἐξ ἔργων νόμου τὸ πνεῦμα ἐλάβετε, ἢ ἐξ ἀκοῆς πίστεως;

3 Οὕτως ἀνόητοί ἐστε; ἐναρξάμενοι πνεύματι, νῦν σαρκὶ ἐπιτελεῖσθε;

4 Τοσαῦτα ἐπάθετε εἰκῇ; εἴγε καὶ εἰκῇ.

5 Ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ πνεῦμα, καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν, ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς πίστεως;

6 Καθὼς Ἀβραὰμ ἐπίστευσε τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

7 Γινώσκετε ἄρα ὅτι οἱ ἐκ πίστεως, οὗτοί εἰσιν υἱοὶ Ἀβραάμ.

8 Προϊδοῦσα δὲ ἡ γραφὴ ὅτι ἐκ πίστεως δικαιοῖ τὰ ἔθνη ὁ Θεὸς, προευηγγελίσατο τῷ Ἀβραάμ· "Ὅτι ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη."

9 Ὥστε οἱ ἐκ πίστεως, εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ.

10 Ὅσοι γὰρ ἐξ ἔργων νόμου εἰσὶν, ὑπὸ κατάραν εἰσί· γέγραπται γάρ· "Ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει ἐν πᾶσι τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου, τοῦ ποιῆσαι αὐτά."

11 Ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαι-

οὗται παρὰ τῷ Θεῷ, δῆλον· ὅτι "ὁ δίκαιος ἐκ πίστεως ζήσεται."

12 Ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως· "ἀλλ' ὁ ποιήσας αὐτὰ ἄνθρωπος, ζήσεται ἐν αὐτοῖς."

13 Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου, γενόμενος ὑπὲρ ἡμῶν κατάρα· γέγραπται γάρ· "Ἐπικατάρατος πᾶς ὁ κρεμάμενος ἐπὶ ξύλου·"

14 Ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραὰμ γένηται ἐν Χριστῷ Ἰησοῦ, ἵνα τὴν ἐπαγγελίαν τοῦ πνεύματος λάβωμεν διὰ τῆς πίστεως.

15 Ἀδελφοί, κατ' ἄνθρωπον λέγω· ὅμως ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ ἢ ἐπιδιατάσσεται·

16 Τῷ δὲ Ἀβραὰμ ἐρρέθησαν αἱ ἐπαγγελίαι, καὶ "τῷ σπέρματι αὐτῆς," οὐ λέγει· Καὶ τοῖς σπέρμασιν, ὡς ἐπὶ πολλῶν· ἀλλ' ὡς ἐφ' ἑνός. Καὶ τῷ σπέρματί σου, ὅς ἐστι Χριστός.

17 Τοῦτο δὲ λέγω, διαθήκην προκεκυρωμένην ὑπὸ τοῦ Θεοῦ εἰς Χριστὸν, ὁ μετ' ἔτη τετρακόσια καὶ τριάκοντα γεγονὼς νόμος οὐκ ἀκυροῖ, εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν·

18 Εἰ γὰρ ἐκ νόμου ἡ κληρονομία, οὐκ ἔτι ἐξ ἐπαγγελίας· τῷ δὲ Ἀβραὰμ δι' ἐπαγγελίας κεχάρισται ὁ Θεός.

19 Τί οὖν ὁ νόμος; τῶν παραβάσεων χάριν προσετέθη, ἄχρις οὗ ἔλθῃ τὸ σπέρμα ᾧ ἐπήγγελται, διαταγεὶς δι' ἀγγέλων, ἐν χειρὶ μεσίτου·

20 Ὁ δὲ μεσίτης ἑνὸς οὐκ ἔστιν· ὁ δὲ Θεὸς εἷς ἐστιν.

21 Ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν τοῦ Θεοῦ; Μὴ γένοιτο· εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποιῆσαι, ὄντως ἂν ἐκ νόμου ἦν ἡ δικαιοσύνη·

22 Ἀλλὰ συνέκλεισεν ἡ γραφὴ τὰ πάντα ὑφ' ἁμαρτίαν, ἵνα ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστεύουσι.

23 Πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν, ὑπὸ νόμον ἐφρουρούμεθα, συγκεκλεισμένοι εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι.

24 Ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστὸν, ἵνα ἐκ πίστεως δικαιωθῶμεν·

25 Ἐλθούσης δὲ τῆς πίστεως, οὐκ ἔτι ὑπὸ παιδαγωγόν ἐσμεν·

26 Πάντες γὰρ υἱοὶ Θεοῦ ἐστε διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ·

27 Ὅσοι γὰρ εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε·

28 Οὐκ ἔνι Ἰουδαῖος, οὐδὲ Ἕλλην· οὐκ ἔνι δοῦλος, οὐδὲ ἐλεύθερος· οὐκ ἔνι ἄρσεν καὶ θῆλυ· πάντες γὰρ ὑμεῖς εἷς ἐστε ἐν Χριστῷ Ἰησοῦ·

29 Εἰ δὲ ὑμεῖς Χριστοῦ, ἄρα τοῦ Ἀβραὰμ σπέρμα ἐστὲ, καὶ κατ' ἐπαγγελίαν κληρονόμοι.

Κεφ. δ'. 4.

1 Λέγω δὲ, ἐφ' ὅσον χρόνον ὁ κληρονόμος νήπιός ἐστιν, οὐδὲν διαφέρει δούλου, κύριος πάντων ὤν·

2 Ἀλλὰ ὑπ' ἐπιτρόπους ἐστὶ καὶ οἰκονόμους ἄχρι τῆς προθεσμίας τοῦ πατρός.

3 Οὕτω καὶ ἡμεῖς, ὅτε ἦμεν νήπιοι, ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἦμεν δεδουλωμένοι·

4 Ὅτε δὲ ἦλθε τὸ πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ γενόμενον ἐκ γυναικὸς, γενόμενον ὑπὸ νόμον,

5 Ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υἱοθεσίαν ἀπολάβωμεν.

6 Ὅτι δέ ἐστε υἱοί, ἐξαπέστειλεν ὁ Θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ὑμῶν, κράζον, Ἀββᾶ, ὁ πατήρ.

7 Ὥστε οὐκ ἔτι εἶ δοῦλος, ἀλλ' υἱός· εἰ δὲ υἱός, καὶ κληρονόμος Θεοῦ διὰ Χριστοῦ.

8 Ἀλλὰ τότε μὲν οὐκ εἰδότες Θεὸν, ἐδουλεύσατε τοῖς μὴ φύσει οὖσι θεοῖς·

9 Νῦν δὲ, γνόντες Θεὸν, μᾶλλον δὲ γνωσθέντες ὑπὸ Θεοῦ, πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα, οἷς πάλιν ἄνωθεν δουλεύειν θέλετε;

10 Ἡμέρας παρατηρεῖσθε, καὶ μῆνας, καὶ καιροὺς, καὶ ἐνιαυτούς.

11 Φοβοῦμαι ὑμᾶς, μή πως εἰκῇ κεκοπίακα εἰς ὑμᾶς.

12 Γίνεσθε ὡς ἐγὼ, ὅτι κἀγὼ ὡς ὑμεῖς, ἀδελφοὶ, δέομαι ὑμῶν· οὐδέν με ἠδικήσατε·

13 Οἴδατε δὲ ὅτι δι' ἀσθένειαν τῆς σαρκὸς εὐηγγελισάμην ὑμῖν τὸ πρότερον,

14 Καὶ τὸν πειρασμόν μου τὸν ἐν τῇ σαρκί μου οὐκ ἐξουθενήσατε, οὐδὲ ἐξεπτύσατε, ἀλλ' ὡς ἄγγελον Θεοῦ ἐδέξασθέ με, ὡς Χριστὸν Ἰησοῦν.

15 Τίς οὖν ἦν ὁ μακαρισμὸς ὑμῶν; μαρτυρῶ γὰρ ὑμῖν, ὅτι, εἰ δυνατὸν, τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες ἂν ἐδώκατέ μοι.

16 Ὥστε ἐχθρὸς ὑμῶν γέγονα ἀληθεύων ὑμῖν;

17 Ζηλοῦσιν ὑμᾶς οὐ καλῶς, ἀλλὰ ἐκκλεῖσαι ὑμᾶς θέλουσιν, ἵνα αὐτοὺς ζηλοῦτε.

18 Καλὸν δὲ τὸ ζηλοῦσθαι ἐν καλῷ πάντοτε, καὶ μὴ μόνον ἐν τῷ παρεῖναί με πρὸς ὑμᾶς.

19 Τεκνία μου, οὓς πάλιν ὠδίνω, ἄχρις οὗ μορφωθῇ Χριστὸς ἐν ὑμῖν·

20 Ἤθελον δὲ παρεῖναι πρὸς ὑμᾶς ἄρτι, καὶ ἀλλάξαι τὴν φωνήν μου· ὅτι ἀποροῦμαι ἐν ὑμῖν.

21 Λέγετέ μοι οἱ ὑπὸ νόμον θέλοντες εἶναι, τὸν νόμον οὐκ ἀκούετε;

22 Γέγραπται γὰρ, ὅτι Ἀβραὰμ δύο υἱοὺς ἔσχεν, ἕνα ἐκ τῆς παιδίσκης, καὶ ἕνα ἐκ τῆς ἐλευθέρας·

23 Ἀλλ' ὁ μὲν ἐκ τῆς παιδίσκης, κατὰ σάρκα γεγέννηται· ὁ δὲ ἐκ τῆς ἐλευθέρας, διὰ τῆς ἐπαγγελίας.

24 Ἅτινά ἐστιν ἀλληγορούμενα· αὗται γάρ εἰσιν αἱ δύο διαθῆκαι· μία μὲν ἀπὸ ὄρους Σινᾶ, εἰς δουλείαν γεννῶσα, ἥτις ἐστὶν Ἄγαρ·

25 Τὸ γὰρ Ἄγαρ, Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ, συστοιχεῖ δὲ τῇ νῦν Ἱερουσαλὴμ, δουλεύει δὲ μετὰ τῶν τέκνων αὐτῆς·

26 Ἡ δὲ ἄνω Ἱερουσαλὴμ ἐλευθέρα ἐστὶν, ἥτις ἐστὶ μήτηρ πάντων ἡμῶν·

27 Γέγραπται γάρ· "Εὐφράνθητι στεῖρα ἡ οὐ τίκτουσα· ῥῆξον καὶ βόησον ἡ οὐκ ὠδίνουσα· ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα."

28 Ἡμεῖς δὲ, ἀδελφοὶ, κατὰ Ἰσαὰκ, ἐταγγελίας τέκνα ἐσμέν·

29 Ἀλλ' ὥσπερ τότε, ὁ κατὰ σάρκα γεννηθεὶς ἐδίωκε τὸν κατὰ πνεῦμα· οὕτω καὶ νῦν.

30 Ἀλλὰ τί λέγει ἡ γραφή; "Ἔκβαλε τὴν παιδίσκην καὶ τὸν υἱὸν αὐτῆς· οὐ γὰρ μὴ κληρονομήσῃ ὁ υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ τῆς ἐλευθέρας."

31 Ἄρα, ἀδελφοὶ, οὐκ ἐσμὲν παιδίσκης τέκνα, ἀλλὰ τῆς ἐλευθέρας.

Κεφ. ε'. 5.

1 Τῇ ἐλευθερίᾳ οὖν ᾗ Χριστὸς ἡμᾶς ἠλευθέρωσε, στήκετε, καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε.

2 Ἰδὲ, ἐγὼ Παῦλος λέγω ὑμῖν ὅτι ἐὰν περιτέμνησθε, Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει.

3 Μαρτύρομαι δὲ πάλιν παντὶ ἀνθρώπῳ περιτεμνομένῳ, ὅτι ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι.

4 Κατηργήθητε ἀπὸ τοῦ Χριστοῦ, οἵτινες ἐν νόμῳ δικαιοῦσθε· τῆς χάριτος ἐξεπέσατε.

5 Ἡμεῖς γὰρ πνεύματι ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα·

6 Ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει, οὔτε ἀκροβυστία, ἀλλὰ πίστις δι' ἀγάπης ἐνεργουμένη.

7 Ἐτρέχετε καλῶς· τίς ὑμᾶς ἀνέκοψε τῇ ἀληθείᾳ μὴ πείθεσθαι;

8 Ἡ πεισμονὴ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς.

9 Μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ.

10 Ἐγὼ πέποιθα εἰς ὑμᾶς ἐν Κυρίῳ, ὅτι οὐδὲν ἄλλο φρονήσετε· ὁ δὲ ταράσσων ὑμᾶς βαστάσει τὸ κρίμα, ὅστις ἂν ᾖ.

11 Ἐγὼ δὲ, ἀδελφοὶ, εἰ περιτομὴν ἔτι κηρύσσω, τί ἔτι διώκομαι; ἄρα κατήργηται τὸ σκάνδαλον τοῦ σταυροῦ.

12 Ὄφελον καὶ ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾶς.

13 Ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί· μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκὶ, ἀλλὰ διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις·

14 Ὁ γὰρ πᾶς νόμος ἐν ἑνὶ λόγῳ πληροῦται, ἐν τῷ· Ἀγαπήσεις τὸν πλησίον σου ὡς ἑαυτόν.

15 Εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε μὴ ὑπὸ ἀλλήλων ἀναλωθῆτε.

16 Λέγω δέ· πνεύματι περιπατεῖτε, καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε·

17 Ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ δὲ πνεῦμα κατὰ τῆς σαρκός· ταῦτα δὲ ἀντίκειται ἀλλήλοις, ἵνα μὴ ἃ ἂν θέλητε, ταῦτα ποιῆτε.

18 Εἰ δὲ πνεύματι ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον.

19 Φανερὰ δέ ἐστι τὰ ἔργα τῆς σαρκὸς ἅτινά ἐστι, μοιχεία, πορνεία, ἀκαθαρσία, ἀσέλγεια,

20 Εἰδωλολατρεία, φαρμακεία, ἔχθραι, ἔρεις, ζῆλοι, θυμοὶ, ἐριθεῖαι, διχοστασίαι, αἱρέσεις,

21 Φθόνοι, φόνοι, μέθαι, κῶμοι, καὶ τὰ ὅμοια τούτοις, ἃ προλέγω ὑμῖν, καθὼς καὶ προεῖπον, ὅτι οἱ τὰ τοιαῦτα πράσσοντες βασιλείαν Θεοῦ οὐ κληρονομήσουσιν.

22 Ὁ δὲ καρπὸς τοῦ πνεύματός ἐστιν ἀγάπη, χαρὰ, εἰρήνη, μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις, πραότης, ἐγκράτεια·

23 Κατὰ τῶν τοιούτων οὐκ ἔστι νόμος.

24 Οἱ δὲ τοῦ Χριστοῦ, τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασι καὶ ταῖς ἐπιθυμίαις.

25 Εἰ ζῶμεν πνεύματι, πνεύματι καὶ στοιχῶμεν.

26 Μὴ γινώμεθα κενόδοξοι, ἀλλήλους προκαλούμενοι, ἀλλήλοις φθονοῦντες.

Κεφ. ς'. 6.

1 Ἀδελφοὶ, ἐὰν καὶ προληφθῇ ἄνθρωπος ἔν τινι παραπτώματι, ὑμεῖς οἱ πνευματικοὶ καταρ-

τίζετε τὸν τοιοῦτον ἐν πνεύματι πραΰτητος· σκοπῶν σεαυτὸν μὴ καὶ σὺ πειρασθῇς.

2 Ἀλλήλων τὰ βάρη βαστάζετε, καὶ οὕτως ἀναπληρώσατε τὸν νόμον τοῦ Χριστοῦ.

3 Εἰ γὰρ δοκεῖ τις εἶναί τι, μηδὲν ὢν, ἑαυτὸν φρεναπατᾷ.

4 Τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω ἕκαστος, καὶ τότε εἰς ἑαυτὸν μόνον τὸ καύχημα ἕξει, καὶ οὐκ εἰς τὸν ἕτερον·

5 Ἕκαστος γὰρ τὸ ἴδιον φορτίον βαστάσει.

6 Κοινωνείτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατηχοῦντι, ἐν πᾶσιν ἀγαθοῖς.

7 Μὴ πλανᾶσθε· Θεὸς οὐ μυκτηρίζεται· ὃ γὰρ ἐὰν σπείρῃ ἄνθρωπος, τοῦτο καὶ θερίσει·

8 Ὅτι ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ, ἐκ τῆς σαρκὸς θερίσει φθοράν· ὁ δὲ σπείρων εἰς τὸ πνεῦμα, ἐκ τοῦ πνεύματος θερίσει ζωὴν αἰώνιον.

9 Τὸ δὲ καλὸν ποιοῦντες μὴ ἐκκακῶμεν· καιρῷ γὰρ ἰδίῳ θερίσομεν, μὴ ἐκλυόμενοι.

10 Ἄρα οὖν ὡς καιρὸν ἔχομεν, ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας, μάλιστα δὲ πρὸς τοὺς οἰκείους τῆς πίστεως.

11 Ἴδετε πηλίκοις ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρί.

12 Ὅσοι θέλουσιν εὐπροσωπῆσαι ἐν σαρκὶ, οὗτοι ἀναγκάζουσιν ὑμᾶς περιτέμνεσθαι, μόνον ἵνα μὴ τῷ σταυρῷ τοῦ Χριστοῦ διώκωνται.

13 Οὐδὲ γὰρ οἱ περιτεμνόμενοι αὐτοὶ νόμον φυλάσσουσιν· ἀλλὰ θέλουσιν ὑμᾶς περιτέμνεσθαι, ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχήσωνται·

14 Ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· δι' οὗ ἐμοὶ κόσμος ἐσταύρωται, κἀγὼ τῷ κόσμῳ.

15 Ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει, οὔτε ἀκροβυστία, ἀλλὰ καινὴ κτίσις.

16 Καὶ ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν, εἰρήνη ἐπ' αὐτοὺς καὶ ἔλεος, καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ Θεοῦ.

17 Τοῦ λοιποῦ, κόπους μοι μηδεὶς παρεχέτω· ἐγὼ γὰρ τὰ στίγματα τοῦ Κυρίου Ἰησοῦ ἐν τῷ σώματί μου βαστάζω.

18 Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν, ἀδελφοί. Ἀμήν.

Πρὸς Γαλάτας ἐγράφη ἀπὸ Ῥώμης.

Textus Receptus - Texte F

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A TRUE GOD IS NOT AFRAID OF QUESTIONS.
THERE MAY BE QUESTIONS YOU CANNOT ANSWER
THERE ARE NO QUESTIONS THAT GOD CANNOT ANSWER,
IF HE WANTS. GOD IS BIG ENOUGH. ANY REAL GOD
IS ABLE TO UNDERSTAND THE CURIOSITY AND DESIRE
THAT ANYONE WHO WORSHIPS HIM WOULD WANT TO KNOW.
DO NOT BE AFRAID OF QUESTIONS...IF YOUR GOD IS TRULY GOD

IT is easy to be in favor of censorship. IT is easy to hide from authors (by censorship) and the intellectual questions that they raise.

FOR ADDITIONAL INFORMATION - FOR THOSE WHO HAVE EITHER CURIOSITY or COURAGE - For Your Consideration:

The case for Christ by Strobel / Who moved the stone by Morison
Books by Henry Rawlinson / Books by George Rawlinson
The Two Babylons by Hislop
Books by Archibald Sayce (A.H.) Sayce
The Canon (Cannon) of the Old and New Testaments by A. Alexander
The [Idolatry of] the Worship of Mary by J. Endell Tyler
Books by George STANLEY Faber
Revelation by Clarence Larkin
Tract on Christianity and Mohammed by Henry Martin (1824)
Works written by Imad-ud-din, of Umritsur
TAHQY UL IMAN (Inquiry of Faith).1866.On Evidences of Christianity written by Maulvi Ahmad Ullah
WAQIAT I IMADIYA (Autobiography of Imad-ud-din by himself). 1866
ILTIFAQI MUBAHISA (Account of a verbal Controversy). 1867
Original Sources of the Coran / Koran by Muir
Books in French (Auteurs Français) = Alain Choiquier , Ralph Shallis, Felix Neff, Alexis Muston, T. de Beze, Editions Le Phare,
Accurate Edition: (Texte Reçu) of the New Testament in Greek (Grec) = Nouveau Testament Grec de Robert Estienne (1550/151)

Please note the standard information that the last book of the New Testament (called the Book of Revelation) must be read WITH the Old Testament book of DANIEL in order to be fully understood.

List of Theological and other Works written by the Rev. Imad-ud-din, of Umritsur, up to 15th January, 1884.

TAHQV UL I'MĀN (Inquiry of Faith). 1866. On the Evidences of Christianity, and the refutation of Mohammedanism, written with the view of a reply to Izalat ul Auhām by Maulvi Ahmad Ullah.

New Testament in Persian (1837) Henry Martyn - Online

WÁQIÁT I IMADIVA (Autobiography of Imad-ud-din, by himself). 1866. Contains a brief history of his life before he embraced Christianity, and dwells on the comforts he received from Christianity since he embraced it. This has passed through two editions, and has been translated into English.

HIDÁVAT UL MUSLIUM (A Guide to Mohammedans). 1867. This has been twice printed, and the 2nd edition was revised and improved. The first half of this work is a reply to Ijāz-i-Iswi by Maulvi Rahmat Ullah, now in Mecca; and the second half is an endeavour to show the utterly false foundations on which the Mohammedan religion rests.

ILTIFĀQI MUBĀHISA (Account of a verbal Controversy). 1867. This book contains an account of religious discussions held between him and the Mohammedan Maulvis of Umritsur.

HAQÍQÍ IRFÁN (The True Knowledge of God). 1869. Contains twelve Essays, in which Christ and Christ's religion are unfolded; and it is a guide for inquirers after truth.

ASÁR I QIYÁMAT (Signs of the Day of Resurrection). 1870. This pamphlet contains the Biblical view of the second advent of our Saviour, the doctrine of the resurrection, and the future judgment.

TAWÁRI'KH-I-MAHOMMEDI (History of Mohammed). 1870. The History of Mohammed, as taken from original Arabic Mohammedan books, showing what sort of person Mohammed was; written for the information of the Mohammedans themselves.

TAFSÍR I MUKÁSHAFÁT I YUHANNÁ (Commentary on the Book of Revelation). This is a summary of Elliott's Commentary on Revelation—but needs revision.

TALÍM-I-MUHAMADI (The Doctrines of Muhamedanism). 1870. This book contains a comparison of the doctrines of Mohammedanism and the Doctrines of the Bible.

NAGMA I TAMBÚRÍ (The Sound of the Drum). 1871. Contains all the letters written to him by the Maulvi Syad Mohammed Mujtahid (the Mohammedan Bishop) of Lucknow, on the subject of religion, with his replies to him.

MAU ANÁ (Who am I?). 1874. A comment on the question of our Saviour, "Whom do men say that I the Son of man am?"

QISSA E NATHÁNÍEL (The Story of Nathaniel). 1874. An account of the conversion of Nathaniel.

TAFSÍR INGIL I MATÍ, RUSÚL (Commentary on the Gospel of St. Matthew). 1875. This commentary is written by the joint effort of the Rev. R. Clark and himself.

ANJÁM I MUBÁHISA (Controversial Results). 1875. This pamphlet shews what have been the results of religious discussions held between Mohammedans and Christians from the earliest times down to the present day.

PANDRAH LECTURE (Fifteen Lectures). 1876. A course of Lectures on Christianity. They have passed through two editions, and have a good sale.

TAQLIÁT UT TALIQÁT (The Connection of Connections. 1877. A reply to objections raised by Maulvi Chirāghali Sahib, a high officer of H.H. the Nizam, Hyderabad in the Deecan, on the history of Mohammed written by him, as shown in No. 8.

TAFSÍR I AAMÁL (Commentary on the Acts). 1879. This Commentary is written by the joint effort of the Rev. R. Clark and himself.

TAUQÍD UL KHIYÁLÁT (Rectification of Men's Thoughts). 1882. Four pamphlets in reply to works in defence of Islam, by the Honourable Syad Ahmed Khan Sahib Bahadur, K.C.S.I., and member of the Legislative Council of the Government of India.

KITÀB-I-ALKINDI (Al-Kindi). 1883. A translation of the writings of Al-Kindi from Arabic into Urdu. Not yet published.

کتاب

پیمان تازهٔ

خداوند ورهاننده ما

عیسی مسیح

که از لسان اصلی یونانی

بفارسی

ترجمه کردهٔ

افضل الفضلآ المسیحیّه

هنری مارْتِن کشیس انکلیسی ایست

که در دار السّلطنت لَنْدَنْ محروسه

باعانت مجمع مشهور به بِیبِلْ سوسَیَّتِی

کرّت سیّم بدار الطّباعه بنده کمترین رِچارد واطس

انکلیسی مطبوع کردید

سنه ۱۸۳۷

مسیحیّه

صلاة الله

ايها الرب ،

شكرا على هذا الانجيل او العهد الجديد هذا وقد تم الافراج حتى نتمكن من معرفة المزيد عنك.

الرجاء مساعدة الشعب المسؤول عن صنع هذا الكتاب الالكتروني المتاحة. انت تعرف من هم وأنتم قادرون على مساعدتهم.

الرجاء مساعدتها على أن تكون قادرة على العمل بسرعة ، وجعلها أكثر الكتب الالكترونية المتاحة

الرجاء مساعدتها على جميع الموارد والاموال ، وقوة والوقت الذي تحتاجه لكي تكون قادرة على مواصلة العمل
لك.

الرجاء المساعدة التي تشكل جزءا من الفريق الذي يساعدهم على اساس كل يوم.
يرجى اعطائها قوة الاستمرار واعطاء كل منهم الفهم الروحي للأعمال التي تريد لها أن تفعلها.

الرجاء مساعدة كل منهم لعدم الخوف والتذكر
إن أنت الله الذي اجوبة الصلاة والمسؤول عن كل شيء.

أدعو الله أن تفضلتم تشجيعهم ، وانكم حمايتهم ، والعمل & ازرة انهم يشاركون فيه

أدعو الله أن تفضلتم حمايتهم من القوات الروحية او غيرها من العقبات التي يمكن أن يضرهم او بطء منها الى اسفل.

الرجاء مساعدتي عندما استخدم هذا عهد جديد لنفكر ايضا الناس الذين جعلوا من هذه الطبعة المتاحة ، حتى استطيع ان يصلى عليها وحتى يتسنى لهم الاستمرار في مساعدة عدد اكبر من الناس.

ادعو الله ان كنت تعطيني حب لكل كلمة المقدس (العهد الجديد) ، وأنك سوف تعطيني الروحية والحكمة واللفظ ان تعرف انك افضل لفهم واللفترة الزمنية التي نعيش فيها.

الرجاء مساعدتي في معرفة كيفية التعامل مع الصعوبات التي تواجه ننى كل يوم. اللورد الله يساعدني تريد ان تعرف انك افضل ونريد ان نساعد الاخرين المسيحيين في بلدي المنطقة حول العالم.

ادعو الله لكم ان يعطي الكتاب الالكتروني المنتخب والذين تساعدهم حكمتكم.

ادعو الله لكم ان يساعد أفراد اسرتها (وعائلتي) لا يخدع روحيا ، ولكن فهم بكم

وتريد قبول ومتابعة لكم بكل الطرق.

كما يعطيان المتعة والتوجيه في هذه الأوقات ، واطلب منكم ان افعل هذه الاشياء في إسم يسوع ، امين

SPANISH

- Prayer -

5 minutos a ayudar excepto otros - diferencie eterno

Dios querido,

gracias que se ha lanzado este nuevo testamento
de modo que poder aprender más sobre usted.
Ayude por favor a la gente responsable de hacer este Ebook disponible.
Ayúdele por favor a poder trabajar rápidamente, y haga que
más Ebooks disponible por favor le ayuda a tener todos los recursos,
los fondos, la fuerza y el tiempo que necesitan
para poder guardar el trabajar para usted.

Ayude por favor a los que sean parte del equipo que
les ayuda sobre una base diaria. Por favor déles la fuerza para continuar
y para dar a cada uno de ellos la comprensión espiritual para el trabajo
que usted quisiera que hicieran. Ayude por favor a cada uno de
ellos a no tener miedo y a no recordar que usted es el dios que contesta
a rezo y que está a cargo de todo.

Ruego que usted los animara, y que usted los proteja,
y el trabajo y el ministerio que están contratados adentro.
Ruego que usted los protegiera contra las fuerzas espirituales
que podrían dañarlas o retardarlas abajo. Ayúdeme por favor cuando
utilizo este nuevo testamento también para pensar en ellas de modo
que pueda rogar para ellas y así que pueden continuar ayudando a más
gente Ruego que usted me diera un amor de su palabra santa,
y que usted me daría la sabiduría y el discernimiento espirituales
para conocerle mejor y para entender los tiempos que estamos
adentro y cómo ocuparse de las dificultades que me enfrentan con cada día.
Señor God, me ayuda a desear conocerle mejor y desear ayudar
a otros cristianos en mi área y alrededor del mundo. Ruego que usted
diera el Web site y los de Ebook el equipo y los que trabajan en
que les ayudan su sabiduría. Ruego que usted ayudara a los miembros
individuales de su familia (y de mi familia) espiritual a no ser engañado,
pero entenderle y desear aceptarle y seguir de cada manera.
y pido que usted haga estas cosas en el nombre de Jesús, amen, ¿

(por qué lo hacemos tradujeron esto a muchas idiomas?
Porque necesitamos a tanto rezo como sea posible,
y a tanta gente que ruega para nosotros y el este ministerio
tan a menudo como sea posible. Gracias por su ayuda.
El rezo es una de las mejores maneras que usted puede ayudarnos más).

@ 2005-2007

Saying a Prayer never hurts.

ITALIAN

- Prayer -

5 minuti da aiutare risparmi altri - faccia una differenza eterna

Caro dio,

grazie che questo nuovo Testamento è stato liberato
in modo che possiamo impararvi più circa. Aiuti prego
la gente responsabile del rendere questo Ebook disponibile.
Aiutilo prego a potere funzionare velocemente e renda
più Ebooks disponibile prego aiutarlo ad avere tutte le risorse,
i fondi monetari, la resistenza ed il tempo di che hanno bisogno
per potere continuare a funzionare per voi. Aiuti prego quelli che
fanno parte della squadra che le aiuta su una base giornaliere.
Prego dia loro la resistenza per continuare e dare ciascuno
di loro la comprensione spiritosa per il lavoro che li desiderate fare.
Aiuti loro prego ciascuno a non avere timore ed a non ricordarsi
di che siete il dio che risponde alla preghiera e che è incaricato
di tutto. Prego che consiglieresti loro e che li proteggete ed
il lavoro & il ministero che sono agganciati dentro.

Prego che li proteggeresti dalle forze spiritose che potrebbero
nuoc o ritardarle giù. Aiutilo prego quando uso questo
nuovo Testamento anche per pensare loro in moda da poterlo pregare
io per loro ed in modo da possono continuare a aiutare
più gente Prego che mi dareste un amore della vostra parola
santa e che mi dareste la saggezza ed il discernment spiritosi
per conoscerli più meglio e per capire i tempi che
siamo dentro e come risolvere
le difficoltà che sono confrontato con ogni giorno. Il signore God,
lo aiuta a desiderare conoscerli più meglio e desiderare aiutare
altri cristiani nella mia zona ed intorno al mondo.
Prego che dareste la squadra e coloro che lavora al Web site
e coloro di Ebook che le aiuta la vostra saggezza.
Prego che aiutereste i diversi membri della loro famiglia
(e della mia famiglia) spiritual a non essere ingannati,
ma capirli e desiderare accettarli e seguire in ogni senso.
e vi chiedo di fare queste cose in nome di Jesus, amen,

(perchè traducono questo in molte lingue?
Poiché abbiamo bisogno di tanta preghiera come possibile
e di altretanta gente che prega spesso per noi e questo
ministero come possibile. Grazie per il vostro aiuto.
La preghiera è uno dei sensi migliori che potete aiutarli più).

@ 2005-2007

Saying a Prayer never hurts.

PORTUGUESE

- Prayer -

5 minutos a ajudar excepto outros - faça uma diferença eternal

Caro deus,

obrigado que este testament novo estêve liberado
de modo que nós possamos aprender mais sobre você.
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Ajude-lhes por favor poder trabalhar rapidamente, e faça-o mais Ebooks
disponível por favor ajudar-lhes ter todos os recursos, fundos,
força e tempo que necessitam a fim poder se manter trabalhar para você.
Ajude por favor àqueles que são parte da equipe que lhes ajuda em
uma base diária. Dê-lhes por favor a força para continuar e dar
a cada um deles a compreensão espiritual para o trabalho que você
os quer fazer. Ajude por favor a cada um deles não ter o medo
e não recordar que você é o deus que respondem ao prayer e que
está na carga de tudo. Eu pray que você os incentivaria, e que
você os protege, e o trabalho & o ministry que estão acoplados dentro.
Eu pray que você os protegeria das forças espirituais que poderiam
as prejudicar ou as retardar para baixo. Ajude-me por favor quando
eu uso este testament novo pensar também delas de modo que eu
possa pray para elas e assim que podem continuar a ajudar
a mais povos Eu pray que você me daria um amor de sua palavra holy,
e que você me daria a sabedoria e o discernment
espirituais para o conhecer mais melhor e para compreender
os tempos que nós estamos dentro e como tratar das dificuldades
que eu estou confrontado com cada dia.

O senhor Deus, ajuda-me querer conhecê-lo mais melhor e querê-lo
ajudar a outros cristãos em minha área e em torno do mundo. Eu pray
que você daria a equipe e aquelas que trabalham no Web site
e aquelas de Ebook que lhes ajudam sua sabedoria. Eu pray
que você ajudaria aos membros individuais de sua família (e de minha família)
não ser iludido espiritual, mas para compreendê-lo e para querê-lo aceitá-lo
e seguir em cada maneira.e eu peço que você faça estas coisas no
nome de Jesus, amen,

(por que nós traduzem isto em muitas línguas?
Porque nós necessitamos tanto prayer como possível,
e tantos como povos que praying para nós e este ministry
tão frequentemente como possível. Obrigado para sua ajuda.
O prayer é uma das mais melhores maneiras que
você pode nos ajudar mais).

@ 2005-2007

Saying a Prayer never hurts.

GERMAN

- Prayer -

5 minuti da aiutare risparmi altri - faccia una differenza eterna

Lieber Gott,

danke, daß dieses neue Testament freigegeben worden ist, damit wir in der Lage SIND, mehr über Sie zu erlernen. Helfen Sie bitte den Leuten, die für das Zur Verfügung stellen von von diesem Ebook verantwortlich sind. Helfen Sie ihnen bitte, zu sein, schnell zu arbeiten, und stellen Sie mehr Ebooks, bitte ihnen zu helfen, alle Betriebsmittel, die Kapital, die Stärke und die Zeit zu haben zur Verfügung, die sie zwecks sein müssen für, Sie zu arbeiten zu halten. Helfen Sie bitte denen, die ein Teil der Mannschaft sind, das ihnen auf einer täglichen Grundlage helfen.

Geben Sie ihnen die Stärke bitte, um jedem von ihnen das geistige Verständnis für die Arbeit fortzusetzen und zu geben, daß Sie sie tun wünschen. Helfen Sie bitte jedem von ihnen, Furcht nicht zu haben und daran zu erinnern, daß Sie der Gott sind, der Gebet beantwortetund der verantwortlich für alles ist. Ich bete, daß Sie sie anregen würden und daß Sie sie schützen und die Arbeit u. das Ministerium, daß sie innen engagiert werden. Ich bete, daß Sie sie vor den geistigen Kräften schützen würden, die sie schädigen oder sie verlangsamen konnten.

Helfen Sie mir bitte, wenn ich dieses neue Testament benutze, um an sie auch zu denken, damit ich für sie beten kann und also sie fortfahren können, mehr Leuten zu helfen Ich bete, daß Sie mir eine Liebe Ihres heiligen Wortes geben würden und daß Sie mir geistige Klugheit und Einsicht, um Sie besser zu kennen geben würden und die Zeiten zu verstehen, daß wir innen sind und wie man die Schwierigkeiten beschäftigt, daß ich mit jeden Tag konfrontiert werde. Lieber Gott, helfen mir Sie besser kennen und zu wünschen anderen Christen in meinem Bereich und um die Welt helfen wünschen.

Ich bete, daß Sie die Ebook Mannschaft und die, die auf der Web site arbeiten und die geben würden, die ihnen Ihre Klugheit helfen. Ich bete, daß Sie den einzelnen Mitgliedern ihrer Familie (und meiner Familie) helfen würden nicht Angelegenheiten betrogen zu werden, aber, Sie zu verstehen und Sie in jeder Weise annehmen und folgen zu wünschen.und ich bitte Sie, diese Sachen im Namen Jesus zu tun, amen,

(warum wir, übersetzen dieses in viele Sprachen? Weil wir so viel Gebet benötigen, wie möglich und da viele Leute so, die häufig für uns und dieses Ministerium beten, wie möglich. Danke für Ihre Hilfe. Gebet ist eine der besten Weisen, daß Sie uns am meisten helfen können).

@ 2005-2007

Saying a Prayer never hurts.

Dear Lord,

Thank you that this New Testament has been released so that we are able to learn more about you. Please help accurate versions to have wide circulation. Please help us obtain copies of the accurate Greek New Testament.

Please help the people responsible for making this Ebook available.

Please help them to be able to work well, and make more Ebooks and information available Please help them to have all the resources, the funds, the friends, the strength and the time that they need and want so that they are able to keep working for You. Please help me to remember to pray for them so this will help other believers.

Please help their family members to not be deceived. Please help their families to truly turn to the real Jesus and to follow Him and understand His divine perspective. Please help those family members to understand the importance of spiritual priorities instead of the false god of money.

I pray that you would encourage those working on Ebooks, and that you protect them, and the work & ministry that they are engaged in. I pray that you would protect them from the Spiritual Forces or anything else that could harm them or slow them down. Please protect their right and ability to distribute the Ebooks.

I pray that you would give them your wisdom and great discernment. I ask you to do all these things in the name of Jesus, Amen,

French

Cher Dieu,

merci que ce Nouveau Testament a été disponible pour que nous puissions apprendre plus au sujet de vous. Veuillez aider les personnes responsables de rendre ce livre électronique disponible. Svp aidez-les à pouvoir travailler rapidement, pour pouvoir continuer a rendre les livres électroniques disponibles

Svp aidez-les à avoir toutes les ressources, l'argent, la force et le temps dont ils ont besoin afin de pouvoir continuer à travailler pour vous. Veuillez aider ceux qui font partie de l'équipe qui les aident sur une base quotidienne. Veuillez leur donner la force pour continuer. Veuillez donner à chacun d'eux la propre disposition spirituel pour le travail que vous voulez qu'ils fassent.

Veuillez aider chacun d'eux à ne pas avoir crainte. Veuillez aider chacun d'eux à se rappeler que vous êtes le Dieu qui répond à la prière et qui est responsable de tout. Je prie que vous les encourageriez, et que vous les protégez, dans le travail et le ministère qu'ils sont engagés dedans. Je prie que vous les protégeriez contre les forces spirituelles ou d'autres obstacles qui pourraient leur nuire ou les ralentir.

Aussi Dieu, Veuillez m'aider quand j'emploie ce Nouveau Testament pour penser également au gens qui ont rendu cette édition disponible, de sorte que je puisse prier pour eux et ainsi Ils peut continuer à aider plus de personnes; Je prie que vous me donneriez un amour du Nouveau Testament, et que vous me donneriez la sagesse et le discernement spirituel pour vous connaître mieux et pour comprendre la période l'où nous vivons.

Svp aidez-moi à savoir comment traiter les difficultés que je confronte chaque jour. Seigneur aide moi à vouloir vous connaître mieux et vouloir aider d'autres chrétiens dans mon secteur et autour du monde.

Je prie que vous donneriez l'équipe électronique et ceux qui travaillent au site (a L'Internet) et ceux qui les aident a avoir votre sagesse.
Je prie que vous aideriez les différents membres de leur famille (et de ma famille)
à ne pas être trompés, mais qu'ils puissent vous comprendre et vouloir vous accepter et vous suivre de chaque manière.
Je vous demande de faire ces choses au nom de Jésus, amen.

Bonjour,

Salutations à chacun. Nous signalons ceci ici comme introduction à cet excellent livre électronique.

Notre but est de trouver la vérité concerner le texte biblique et concerner l'histoire de l'église. L'église se compose des individus qui ont été réconciliés à Dieu par Jésus Christ.Nous travaillons dur pour nous assurer que notre livre et livres électroniques reflètent la vérité historique (avec précision) autant que possible. Nous avons l'intention de continuer à ajouter les livres électroniques libres (Ebooks) quand nous avons le temps. Nous espérons que vous direz vos amis et chefs d'église (pour ceux qui vont à l'église ou ont un groupe d'étude à la maison) au sujet de ces livres.

La réduction de la taille des pages du livre électronique nous permet d'augmenter la résolution (clarté) de chaque page.

Il y a beaucoup de gens qui ont peur de la religion. Bon nombre d'entre elles ne savent pas même de ce qu'elles ont peur. Elles ne peuvent pas identifier leur crainte ou les raisons pour lesquelles elles ont la crainte. Ils ne comprennent pas comment le système de la domination globale les instruit a rejeter l'information -(dans ce cas, l'information religieuse) que pourrait les aider et cela pourrait les encourager.

Il y a des gens qui ont peur de Jésus Christ. Littéralement, ce sont des gens qui ont une phobie, une crainte irrationnelle de Jésus Christ. Ces personnes ont été informées et programmées a avoir peur de la religion la plupart de leur vie. Ils ne savent même pas pourquoi. Ils savent seulement qu'ils sont censés avoir peur. Quand ils rencontrentun livre religieux, ou une matière religieuse, leur programmation ou instructions les font essayer de courir loin. Ils ne comprennent pas qu'ils font ceci, parce qu'ils ont été précédemment chargés de répondre de cette manière.

Le point (ou la conclusion) au sujet du christianisme est qu'il enseigne le respect pour l'individu, respect pour la personne moyenne. Ceux qui dirigent les systèmes politiques directs ont peur de ceux qui peuvent aider les autres a trouver la liberté (réel) et l'encouragement émotif et spirituel.

Souvent, ces personnes sont des matérialistes insistants, qui travaillent pour diminuer la liberté de pensée, la liberté d'expression, et la liberté de la parole. Elles sont ceux qui croient que la pensée est une activité de risque, où une population qui pense pour soit meme, peut avoir comme conséquence les personnes venant aux conclusions qui ne sont pas officiellement encouragées. Certains sont inquiétées en raison de ce que la force "religieuse" des gens . Les personnes religieuses sont la plupart du temps comme chacun autrement : ils aiment la liberté, la démocratie et la liberté d'expression. Étant une personne religieuse, ou étant un chrétien ne change pas cela. C'est des chrétiens (au temp de la Réforme) qui ont inventé la démocratie. (Les amis Chretiens du peuple de France existent avant le temp de la Revolution Francaise.)

C'est des chrétiens qui travaillent pour donner aux gens autour du monde leur propre liberté personnelle et religieuse, (comme les révolutions en Angleterre et aux Etat Unis on demontré)

Ceux qui font démontrer ces soucis qu'ils savent très peu au sujet de la religion en général, presque de rien au sujet de la bible, et même moins au sujet des chrétiens. Les chrétiens ne prennent pas leur réactions personnellement. Les chrétiens simplement essayeront d'accepter les autres et d'être patients et encourager personnellement. Les chrétiens ne préconisent pas la censure intellectuelle. Les chrétiens n'ont pas peur des idées ou du discours ou de la discussion intellectuel. Au contraire, les chrétiens font bon accueil à la discussion et à la conversation. Après tout, c'est des chrétiens qui ont développé la presse, et c'est des chrétiens qui ont travaillé pour répandre des millions de livres autour de la planète pour aider et encourager d'autres.

Beaucoup de gens seraient étonnées de savoir que la plupart des secteurs et spécialités de la science ont été fondés par des chrétiens. Le christianisme n'est pas contre la Science. Au contraire : L'exécution du christianisme EST la Science. SI Dieu inventait et créait l'univers, l'univers est régi par les lois de Dieu. Ceci signifie que la Science n'a rien davantage que la découverte des lois de Dieu, les lois que Dieu a établi auparavant .

Le Christianisme (réel) est une valeur positive. Le christianisme apporte l'encouragement et l'aide aux millions de personnes chaque jour. Le christianisme se tient seule et peut bien adresser les soucis de ceux qui cherchent 1) Dieu ou 2) la vérité, [ou de tous les deux].

1. Dieu aime chacun et veut que chacun le trouve et le suive.

2. Dieu aime les catholiques romains, juste comme beaucoup qu'il aime des Presbytériens, des Luthériens, l'orthodoxe orientaux ou les Baptistes, ou le Charismatics. Dieu ne regarde pas l'étiquette [exterieur] de notre groupe religieux (dénomination) afin de se décider. Dieu mesure les intentions *de notre coeur*, notre choix personel de l'obéir, et d'obéir ce que la Bible enseigne.

3. Nous croyons que chacun individuel vient chez Dieu-le-père par Jésus Christ qui est le médiateur unique entre Dieu et l'homme.

Ce livre électronique représente une petite partie de notre effort. Nous continuons à estimer que la vérité de la Bible devrait être à la disposition de chaque personne simple, et particulièrement aux chrétiens, et également à ceux qui cherchent la vérité, et à ceux qui essayent de se renseigner sur ce que l'histoire enseigne.

Saved - How To become a Christian
how to be saved

A Christian is someone who believes the following

Steps to Take in order to become a true Christian, to be Saved & Have a real relationship & genuine experience with the real God

Read, understand, accept and believe the following verses from the Bible:

1. All men are sinners and fall short of God's perfect standard
Romans 3: 23 states that
For all have sinned, and come short of the glory of God;

2. Sin - which is imperfection in our lives - denies us eternal life with God. But God sent his son Jesus Christ as a gift to give us freely Eternal Life by believing on Jesus Christ.

Romans 6: 23 states
For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

3. You can be saved, and you are saved by Faith in Jesus Christ. You cannot be saved by your good works, because they are not "good enough". But God's good work of sending Jesus Christ to save us, and our response of believing - of having faith - in Jesus Christ, that is what saves each of us.

Ephesians 2: 8-9 states
8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:
9 Not of works, lest any man should boast.

4.God did not wait for us to become perfect in order to accept or unconditionally love us. He sent Jesus Christ to save us, even though we are sinners. So Jesus Christ died to save us from our sins, and to save us from eternal separation from God.

Romans 5:8 states
But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

5. God loved the world so much that He sent his one and only Son to die, so that by believing in Jesus Christ, we obtain Eternal Life.

John 3: 16 states
For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

6. If you believe in Jesus Christ, and in what he did on the Cross for us, by dying there for us, you know for a

fact that you have been given Eternal Life.

I John 5: 13 states
These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

7. If you confess your sins to God, he hears you take this step, and you can know for sure that He does hear you, and his response to you is to forgive you of those sins, so that they are not remembered against you, and not attributed to you ever again.

I John 1: 9 states
If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.
If you believe these verses, or want to believe these verses, pray the following:
" Lord Jesus, I need you. Thank you for dying on the cross for my sins. I open the door of my life and ask you

to save me from my sins and give me eternal life. Thank you for forgiving me of my sins and giving me eternal life. I receive you as my Savior and Lord. Please take control of the throne of my life. Make me the kind of person you want me to be. Help me to understand you, and to know you and to learn how to follow you. Free me from all of the things in my life that prevent me from following you. In the name of the one and only and true Jesus Christ I ask all these things now, Amen".

Does this prayer express your desire to know God and to want to know His love ? If you are sincere in praying this prayer, Jesus Christ comes into your heart and your life, just as He said he would.

It often takes courage to decide to become a Christian. It is the right decision to make, but It is difficult to fight against part of ourselves that wants to hang on, or to find against that part of our selves that has trouble changing. The good news is

that you do not need to change yourself. Just Cry out to God, pray and he will begin to change you. God does not expect you to become perfect before you come to Him. Not at all...this is why He sent Jesus...so that we would not have to become perfect before being able to know God.

Steps to take once you have asked Jesus to come into your life

Find the following passages in the Bible and begin to read them:

1. Read Psalm 23 (in the middle of the Old Testament - the 1st half of the Bible)
2. Read Psalm 91
3. Read the Books in the New Testament (in the Bible) of John, Romans & I John
4. Tell someone of your prayer and your seeking God. Share that with someone close to you.
5. Obtain some of the books on the list of books, and begin to read

them, so that you can understand more about God and how He works.
6. Pray, that is - just talk to and with God, thank Him for saving you, and tell him your
fears and concerns, and ask him for help and guidance.
7. email or tell someone about the great decision you have made today !!!

Does the "*being saved*" process only work for those who believe ?

For the person who is not yet saved, their understanding of 1) their state of sin and 2) God's personal love and care for them**, and His desire and ability to save them....is what enables anyone to become saved.**
So yes, the "being saved" process works only for those

who believe in Jesus Christ and Him only, and place their faith in Him and in His work done on the Cross.

...and if so , then how does believing save a person?

Believing saves a person because of what it allows God to do in the Heart and Soul of that person.

But it is not simply the fact of a "belief". The issue is not having "belief" but rather what we have a belief about.

IF a person believes in Salvation by Faith Alone in Jesus Christ (ask us by email if this is not clear), then That belief saves them. Why ? because they are magical ?
No, because of the sovereignty of God, *because of what God does to them, when they ask him into their heart & life.* When a person decides to place their faith in Jesus Christ and ask Him to forgive them of

their sins and invite Jesus Christ into their life & heart, this is what saves them – *because of* what God does for them at that moment in time.

At that moment in time when they sincerely believe and ask God to save them (as described above), God takes the life of that person, and in accordance with the will of that human, having requested God to save them from their sins through Jesus Christ – God takes that person's life and sins [all sins past, present and future], and allocates them to the category: of "*one of those people who Accepted the Free Gift of Eternal Salvation that God offers".*
From that point forward, their sins are no longer counted against them, because that is an account that is paid by the shed blood of Jesus Christ. And there is no person that could ever sin so much, that God's love would not be good enough for them, or that would somehow not be able to be covered by the penalty of

death that Jesus Christ paid the price for. (otherwise, sin would be more powerful than Jesus Christ – which is not true).

Sometimes, People have trouble believing in Jesus Christ because of two extremes:

First the extreme that they are *not* sinners (usually, this means that a person has not committed a "serious" sin, such as "murder", but God says that all sins separates us from God, even supposedly-small sins. We – as humans – tend to evaluate sin into more serious and less serious categories, because we do not understand just how serious "small" sin is).

Since we are all sinners, we all have a need for God, in order to have eternal salvation.

Second the extreme that they are *not good enough* for Jesus Christ to save them. This is basically done by those who reject the Free offer of Salvation by Christ Jesus because those people are -literally – unwilling

to believe. After death, they will believe, but they can only chose Eternal Life BEFORE they die. The fact is that all of us, are not good enough for Jesus Christ to save them. That is why Paul wrote in the Bible "For all have sinned, and come short of the glory of God" (Romans 3:23).

Thankfully, that is not the end of the story, because he also wrote " For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord."(Romans 6: 23)

That Free offer of salvation is clarified in the following passage:

John 3: 16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.
17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

Prayers that count

The prayers that God hears

We don't make the rules any more than you do. We just want to help others know how to reach God, and know that God cares about them personally.

The only prayers that make it to Heaven where God dwells are those prayers that are prayed directly to Him "through Jesus Christ" *or "in the name of Jesus Christ*".

God hears our prayers because we obey the method that God has established for us to be able to reach him. If we want Him to hear us, then we must use the methods that He has given us to communicate with Him.

And he explains - in the New Testament - what that method is: talking to God (praying) in accordance with God's will - and coming to Him in the name of Jesus Christ. Here are some examples of that from the New Testament:

(Acts 3:6) Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

(Acts 16:18) And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

(Acts 9:27) But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

(2 Cor 3:4) And such trust have we through Christ to God-ward: (i.e. toward God)

(Gal 4:7) Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.
(Eph 2:7) That in the ages to come he might show the exceeding [spiritual] riches of his grace in *his* kindness toward us through Christ Jesus.

(Phil 4:7) And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

(Acts 4:2) Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

(Rom 1:8) First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

(Rom 6:11) Likewise reckon ye also yourselves to be dead indeed unto sin,

but alive unto God through Jesus Christ our Lord.

(Rom 6:23) For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

(Rom 15:17) I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.

(Rom 16:27) To God only wise, *be* glory through Jesus Christ for ever. Amen.

(1 Pet 4:11) ...if any man minister, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

(Gal 3:14) That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the [Holy] Spirit through faith.

(Titus 3:6) Which he shed on us abundantly through Jesus Christ our Saviour;

(Heb 13:21) Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.

Anyone who has questions is encouraged to contact us by email, with the address that is posted on our website.

Note for Foreign Language and International Readers & Users

Foreign Language Versions of the Introduction and Postcript/Afterword will be included (hopefully) in future editions.

Please Note:

This is one of the versions available in
Arabic
that is based upon the accurate Ancient Greek Text.

The Printing is from 1867/68, but the Translation of
this edition was produced *prior to* the incorrect Revised Version (RV)
and the wrong and hasty Collation (assembly) of Westcott & Hort.

Accurate Versions of the New Testament
should always conform
to the Greek N.T. called the Textus Receptus, which is
the standard historic Koine Greek Text of the
New Testament. (the work of John w Burgon. Carston Thiede
who wrote the Jesus Papyrus
or C.D.Ginsburg in the 1800s demonstrate this over and over)

The Textus Receptus is available online
Under "Textus Receptus" [the T.R.] . There are
2 or 3 usual versions of the historic T.R. :

1. The original 1550/51 Version of the
Textus Receptus by Stephens / Stephanos / Estienne

2. The version of the T.R. by Cura P. Wilson 1833
and
3. The Textus Receptus in Koine Greek by
Scrivener, the edition of 1860.

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Modern English Editions that are Accurate DO exist.
They Include the New Testaments of Darby or Jay Green,
both which are translated from the Textus Receptus.

But the GENEVA BIBLE (Beza and others) or the 1611 King James
Version are by far the Most Accurate.

Isaiah 40:31

31 But they that wait upon the LORD shall renew their strength;
they shall mount up with wings as eagles;
they shall run, and not be weary; and they shall walk, and not faint.

I Thessalonians 4: 13_-5:6
13 But I would not have you to be ignorant, brethren, concerning them
which are asleep, that ye sorrow not, even as others which have no hope.
14 For if we believe that Jesus died and rose again,
even so them also which sleep in Jesus will God bring with him.
15 For this we say unto you by the word of the Lord, that we which are alive
and remain unto the coming of the Lord shall not prevent them which are asleep.
16 For the Lord himself shall descend from heaven with a shout, with the voice
of the archangel, and with the trump of God: and the dead in Christ shall rise first:
17 Then we which are alive and remain shall be caught up together with them
in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.
18 Wherefore comfort one another with these words. 5:1 But of the times and the seasons, brethren,
ye have no need that I write unto you. 2 For yourselves know perfectly that the day of the Lord
so cometh as a thief in the night.3 For when they shall say, Peace and safety; then sudden
destruction cometh upon them, as travail upon a woman with child; and they shall not escape.
4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.
5 Ye are all the children of light, and the children of the day: we are not of the night,
nor of darkness.6 Therefore let us not sleep, as do others; but let us watch and be sober.

Matthew 25:1-13
25:1 Then shall the kingdom of heaven be likened unto ten virgins,
which took their lamps, and went forth to meet the bridegroom.
2 And five of them were wise, and five were foolish.
3 They that were foolish took their lamps, and took no oil with them:
4 But the wise took oil in their vessels with their lamps.
5 While the bridegroom tarried, they all slumbered and slept.
6 And at midnight there was a cry made,
Behold, the bridegroom cometh; go ye out to meet him.
7 Then all those virgins arose, and trimmed their lamps.
8 And the foolish said unto the wise,
Give us of your oil; for our lamps are gone out.
9 But the wise answered, saying, Not so; lest there be not enough for us
and you: but go ye rather to them that sell, and buy for yourselves.
10 And while they went to buy, the bridegroom came; and they that
were ready went in with him to the marriage: and the door was shut.
11 Afterward came also the other virgins, saying, Lord, Lord, open to us.
12 But he answered and said, Verily I say unto you, I know you not.
13 Watch therefore, for ye know neither the day nor the hour
wherein the Son of man cometh.

NecTemNecTim